CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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ORIGINAL COMMUNICATION.

A MINISTER'S ACCOUNT OF HIS PREACHING.

Continued from our last.

2. The character and offices of Jesus Christ have furnished us with many fruitful and interesting themes. We are accustomed to think and speak of him also as one in the strictest sense, one being, one person, one mind, not as possessing two natures, the divine and human, united in one person; but as a being perfectly distinct from every other being in the universe, possessing a nature of his own, and such a nature as it pleased God to endow him with. Believing in the miraculous conception of Jesus, and that he was designed from the beginning for an office peculiar to himself, such as no other had filled or could fill, we have not thought it unreasonable to suppose that his nature was in some respects peculiar, such as completely secured him from all human error, frailty, imperfection, or sin, while at the same time, it was so far human as to enable him to be touched with the feeling of our infirmities, and to sympathise with our sorrows. But we have not thought it necessary to ascertain what was the nature of Christ, or to determine many other points, which have been the subject of controversy among Christians. It has seemed sufficient to us, to receivehim in his *mediatorial* capacity,—as the one mediator between God and men, the great ambassador of God, clothed with full powers for reconciling a guilty world to that just and holy being, against whom they had offended. In this light the Scriptures represent him. In this light it has been our aim to represent him. While we have feared to ascribe unto him the glory and supreme dominion, which belong to the one living and true God, we have been anxious not to detract from our Saviour any honors that are his due, and which we are taught in the Scriptures, to ascribe to him. We are not accustomed to think and speak of him as a mere man, as being on a level with the Apostles and Prophets, to all of whom he appears incomparably superior. "There is no other name" than his "under heaven given among men by which we must be saved." The Apostles did not preach nor baptize in their own name, but in the name of Christ. Christ is the head; they are but the subordinate members. "God hath exalted him to be a Prince, and Saviour, and hath given him a name which is above every name." These are high honors, and they confer a distinction, to which it had been presumption in the chief of the Apostles to aspire. These honors do not indeed raise him to an equality with God, for it is God who confers them, to whom also Jesus ever professed his entire and willing subjection. But they may convince us that the illustrious being on whom they are conferred, sustains to us a relation of a peculiar kind, being head over all things to the church, and the great medium of communication between God and the inhabitants of this lower world.

We have moreover expressed our views freely and explicitly, respecting the great purposes of Christ's mission into the world.

The great and leading purpose of Christ's mission was denoted by the name, Jesus, conferred upon him by the angel, who appeared unto Mary before his birth. Jesus means Saviour. "Thou shalt call his name Jesus," says the angel, "for he shall save his people from their sins;" he came into the world to save men; to deliver them from the greatest of all evils, that is, from sin and its consequences. "Behold," said John the Baptist, when he saw Jesus, "the Lamb of God, which taketh away the sin of the world." Every other object is subordinate to this. This is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners.

In answering the inquiry, how does Jesus Christ save sinners? we are referred to other subordinate, but highly important purposes of his mission. For he saves them by means of the truths which he revealed, by the example of his pure and benevolent life, by the affecting spectacle of his death on the cross, by the attesattion given to his claims by evident tokens of the divine interposition in the miracles he wrought, and in his own resurrection and visible ascension into heaven, and perhaps by various other ways, of which we can have no conception.

Accordingly it was one object of his mission to publish with authority, truths hitherto concealed or resting on mere conjecture. "For this end," says he, "was I born, and for this cause came I into the world, that I should bear witness unto the truth."

It was another object of his mission to exhibit in his own life a pattern of moral excellence, which his disciples might aspire to reach. In the words of the Apostle, he came to set us an example that we should follow his steps.

Jesus Christ also came into the world to die for us. By the affecting spectacle of his death, many have been brought to repentance, and thereby reconciled to God. This reconciliation may therefore, with great propriety be said to be brought about by his death. And it takes place when the cause of enmity, that is, sin, is removed and not before. We are enemies to God by wicked works. We are reconciled to him when we have repented of our sins and have entered on a life of Christian obedience. Whatever leads men to repentance and prompts men to obedience, is the instrument of reconciliation. For it is not God who requires to be reconciled to men, but men to God. The change which takes place in order to effect a reconciliation, is the reformation of the sinner.—No change is needed in him who is always merciful and ready to forgive. We are reconciled to God, and not God to us, by the death of his Son. This reconciliation is once only in the New Testament called the atonement, a word originally the same in signification, and used by our translators as synonymous, both terms being used in the same chapter, where the original is the same. What is now commonly called the doctrine of the atonement, might therefore with strict propriety be called the doctrine of reconciliation, a term which is less liable to objection, and which conveys to the mind, it is believed, a more just and definite meaning.

Such, in our view, are some of the moral means, or instruments by which Jesus Christ saves men from their sins. We do not undertake, in a spirit of rashness and presumption, to affirm that no effect was produced by the mediation of Christ, but such as we can see and understand. Many benefits may have resulted from it of which we now have no conception. But of these we can safely remain in ignorance. We wish to go as far as revelation will authorize us to go. We would not, we dare not go one step further.

3. We come now to speak of the views that we have entertained and inculcated in relation to the nature, condition, and destination of man. A wide field at once opens before us; and we can do little more than to describe the outlines and note the most prominent objects, that present themselves to our notice. We give, as will be perceived, simply a statement of our views of religious truth and duty, the defence of which we have been at all times ready to undertake, believing that they are strongly supported by the united and harmonious testimony of reason, and experience, and revelation.

The following, then, are our views of the nature of man, or of the state in which he comes into the world.

We have represented him as being at his birth perfectly innocent and pure, not only void of sin, but incapable of sin, and in this state, as being the object of the divine complacency. It has seemed to us that no other view of the subject will bear examination.—We have viewed sin, as synonymous with guilt; and have thought, therefore, that no one could be a sinner, till he could be guilty of transgression, of which the infant is obviously incapable. We have always regarded the doctrine of the sinfulness of infants, which forms part of the doctrine of total depravity, with incredulity and horror, and on the contrary have always entertained the belief that they are pure till they have made themselves impure—innocent, till they have made themselves guilty by voluntary and intentional disobedience;—and that all who die in this state of innocence, are fit subjects of Christ's kingdom, and are admitted to the presence and everlasting favor of God.

And as we have viewed infants as being incapable of sin, so we view them as being incapable of obedience or holiness, till they know right from wrong, and can choose between moral good and evil, or till they become rational beings and accountable for their actions. At their birth their characters are not formed, and they have only certain powers, capacities, and propensities, which by degrees acquire strength and enlargement, and receive a bias, according to the circumstances in which they are placed, and the various influences to which they are subjected.—These powers, capacities, and propensities are different in different individuals, as are also the circumstances in which they pass their early years, and the influences which affect them. The character of each individual is the result of all these combined, that is, of his natural propensities, powers, and capacities, as affected by the scenes around him,—his early associates,—parental instruction and example, and other circumstances too numerous to mention. The result under the most favorable circumstances, is never, we believe, a faultless character, or sinless perfection. The purest and best disciplined minds are not wholly pure; they, who like Samuel and Josiah, served God from their youth, were not sanctified throughout in body, soul, and spirit, so as to stand in no need of God's pardoning mercy. "There is not a just man on earth that doeth good and sinneth not." Such being the condition of the best, it can hardly be necessary to state how strong are our convictions of the wide extent and fatal prevalence of human depravity. We do not believe that it is, strictly speaking, universal, so as to include every being that is born into the world, since we make an exception in favor of infants and little children, concerning whom our Saviour himself has declared, of such is the kingdom of heaven. And we would except too, all such as have become holy, by whatever means they have become such; though none of these are without sin.

Nor do we believe that human depravity is total, or that all who do not come under the foregoing exceptions, form a uniform mass of moral corruption, and are wholly destitute of every virtuous quality. But this we are constrained to believe, and this we have not failed to inculcate, as the truth of Scripture, that in the circumstances in which man is placed in this world, he is more likely to form bad than good habits, and more ready to follow vicious than virtuous examples, to become depraved than holy in heart and in life. The passions and appetites, particularly in early years, prompt to excessive and ruinous indulgence, and appear to us to be greatly an overmatch for the infant powers of reason and conscience; so that if a child is left without protection, it is morally certain that he will pursue a wrong, if not a fatal course. And further, we are constrained to believe that there are few, if any, of those who have reached the years of discretion, who have passed the dangers incident to childhood and youth, without serious injury; and who have not indulged in a greater or less degree, sinful thoughts and desires; contracted some evils habits; neglected many of their duties, especially their duties to God; and thereby exposed themselves to his just displeasure. Such is the condition, in which we are constrained to believe most persons find themselves placed, when they are old enough and wise enough to review the days of their childhood and youth. In this condition many remain, through life, adding continually to their guilt, and finally die guilty and impenitent. In this state, the Gospel finds the bulk of mankind, and accordingly addresses them as sinners; calling on them to repent and believe in Jesus Christ, that they may be saved. And here we leave the first division of this part of our subject.

ORIGINAL BIOGRAPHY.

THOMAS EMLYN.

(Continued from our last.)

The Independent ministers in Dublin entirely forgot the principles which they themselves professed. They called Mr Emlyn before them, and on the same day agreed to discard him, and decided that he should not preach any more. This was assuming all, if not more than, the power of a presbytery. For even that body, if we mistake not, observes some judicial forms, and waits for some complaint before they proceed to pass sentence. The poor people of Mr Emlyn's charge were in great consternation at the suddenness and violence of the proceedings. They knew not exactly what his sin was. Wicked men they saw every day; but to be a Unitarian, was a new crime. Into what was their minister changed, that people should eye him askance, and shun him as they would a wild beast?

Those who seemed most kindly disposed, urged him to withdraw for a season into England, in hopes that the ferment which was increasing every moment might subside. He found however, that he would not be allowed even to do this, without the consent of the ministers. They met and agreed to the plan, but withal, charged him by their committee not to preach any where in the sister kingdom. To this message, worthy to have been sent from Rome, he replied that he did not intend to preach any where on the matters in debate, if that would satisfy them; but that they assumed too much in forbidding him to preach; that he had never received any authority from them, and could not now acknowledge that they had any over him.—They replied that then they should write to the London ministers about the matter. No sooner had he left Dublin, than the outcry of heresy and blasphemy was redoubled against him, from every quarter and even from the pulpit; so that his people were more frightened than ever. He staid in London but ten weeks. The state of his affairs and the condition of his family he knew called for his attention and presence. So he ventured back, though the public mind, by the representations of his enemies in the pulpit and out of it, was kept in a high degree of excitement. Had he been an open scoffer at all religion, he could not have fared worse. Indeed, it was usual to class him with that description of men. In this situation of things, he felt himself called upon to give to the world some account of his opinions, and of the reasons for them. Sensible that his views had been grossly misrepresented, and were indeed but little understood, and believing he could, in any event, hardly suffer more in his reputation and feelings than he had already, he thought he owed it to truth and to himself to state and defend his sentiments as well as he could. Accordingly he wrote the "*Humble Inquiry*, into the Scripture account of the Lord Jesus Christ," which has lately in Mr Sparks' valuable collection of tracts, been again brought before the public. He intended to go to England as soon as it should be printed.

The publication of this book was the most important act of his life, not only on account of its consequences to himself, but because of the impulse it imparted to the slumbering cause of truth and free investigation. The influence which it had in society, was doubtless much increased by the violence of the measures pursued against its unfortunate author. Having done what they could by the use of the most virulent invectives and denunciations, his enemies, now determined to make him suffer the legal, or as they were applied in the present case, the illegal inflictions to which they might succeed in subjecting him. They ascertained his intention of leaving Ireland, and thinking the process of presentment by the grand jury might be too slow to prevent his escaping their vengeance, a special warrant was obtained from the Lord Chief Justice, (Sir Richard Pyne) to seize Mr Emlyn with the obnoxious book. On being carried into Court, the Chief Justice at first refused to admit him to bail; but afterwards allowed him to recognise under heavy bonds for his appearance. The grand jurors upon their oaths, presented him as having, with seditious intention, published a libel, containing blasphemy; expressions, which in our estimation amount to a gross libel on Mr Emlyn and his books. The trial, in consequence of repeated and vexatious delays, did not come on till sixteen months afterwards. We regret that we have not room for a more detailed account of this extraordinary investigation. Its principal points, however, we shall endeavor to bring to view.

The Chief Justice, a man, on other occasions, rather remarkable for moderation, seemed to have caught the spirit that raged in almost every body around him. Through the whole trial he was violent, arbitrary and overbearing. Not the prisoner only, but his counsel, and the jury were treated with an asperity and courseness, utterly disgraceful to a tribunal of justice. It was indeed with the utmost difficulty that Mr Emlyn procured any counsel. The gentlemen of the long robe were either full of the popular fury against him, or so unwilling to encounter it, that they refused to undertake for him.—When at length some of them, with no great courage, it may be presumed, were induced to venture in his defence, they were at the very first, so much interrupted and borne down by the Court, that they would make no further attempts. One of them said to the Solicitor General, that never, since his coming to the bar, had he witnessed such a prosecution before.

The fate of the trial was to depend on the Queen's Counsel establishing two points;—the first, that Mr Emlyn was the author of the book in question;—the second, that, as it was charged in the indictment, the book contained blasphemy, and was published with seditious intentions. In regard to the first of these particulars, that the work under prosecution was really Mr Emlyn's, after making use of every circumstance the case afforded, the manager for the crown admitted that there was but presumptive evidence of the fact. But this was of small consequence when the Court, jury and populace had already determined on the result of the trial. The Crown counsel pleaded, and so favorably disposed was the Court, that the Chief Justice charged the jury in the same extraordinary principle of law, that *presumption was as good as evidence*. In regard to the second particular, the charges of blasphemy and sedition, in speaking to which Mr Emlyn expected principally to make out his defence, his counsel, from whatever cause, whether conscience or fear, could not be persuaded to say a word for him. Who will believe then that when, in utter despair of obtaining a hearing in any other way, he summoned resolution to speak to the point for himself, he was refused that privilege, and of course was condemned unheard? "Speak by your counsel," called out to him the manager for the crown as soon as he began; which was barbarously cruel, when his counsel had just refused to perform that duty. In short, in every step of this affair, there was but too much evidence of what one of the bar told Mr Emlyn, on the morning of his trial, "that it was designed to run him down like a wolf, without law or game."

The Chief Justice, in a few hasty remarks, committed the case to the jury, angrily concluding his charge with a sentiment unquestionably very proper for them to carry to their deliberations, "that, if they acquitted the prisoner, my Lords the Bishops were there." The jury at the best, but ill-qualified to judge in a case of this sort, and frightened by the menacing air of the Court, to say nothing of the presence of the Bishops, of which it was probably unnecessary his Lordship should remind them, quickly brought in a verdict of *guilty*. It is right to pause a moment at such an instance as we are presented with, in the whole of this prosecution, of palpable illegality and oppression, cloaking themselves under the forms of law and justice, and assuming the aspect of zeal for the honor of God. The man whose crime was, the having expressed, with no irreverence or levity, a difference of opinion from that of the multitude, could not find in any face, that sympathy and compassion, which would have readily appeared on many a countenance for a robber or murderer. The prisoner at the bar stood alone; there was nobody to speak for him, and he was not allowed to speak for himself. What could thus steel all hearts against an amiable man, who had long been seen in the faithful and exemplary discharge of his duties, and who had never been known to do any thing to lessen the esteem and respect in which he was held? Doubtless many, and perhaps the mass were impelled by an honest, though vague apprehension, that an unholy hand had been laid upon the ark of God; but they who had been most industrious in exciting and increasing this apprehension, by continual outcries of blasphemy, sedition and heresy, must have been inspired with a large portion of what, by a remarkable solecism, is sometimes called *religious hatred;* the characteristic of which is a double proportion of rancour and spitefulness.

When the verdict was brought in, the Attorney-General requested that Mr Emlyn might have the honor of the pillory; and the convict was ordered to the common gaol, till the sentence should be pronounced. It is probable that the feelings of some persons now began to relent, or their eyes to be opened to what in other circumstances, they would have seen to be the manifest injustice done to Mr Emlyn. However this may be, the Attorney-General's proposal to put him in the pillory, shocked the feelings of his late colleague Mr Boyse, who, perhaps through the whole, had rather yielded to the current of popular feeling, than been eager to increase it. Through his intercession and interest that ignominy was waved. The sentence passed on him was to suffer a year's imprisonment; to pay a fine of a thousand pounds, and to lie in prison till it should be paid; and to find security for his good behavior during life. This punishment, for matters of bare speculation and belief, was undoubtedly very severe. Indeed had he committed any crime to deserve it, the fine was so far beyond all proportion to his means, that he was in effect sentenced to confinement for life. The Court magnified its own mercy on this occasion, by exhorting him to consider that in Spain or Portugal his fate would have been to be burnt alive; that the pillory was the punishment due to his crime; but that, as he was a man of letters, it would not be inflicted. He was then, with a paper on his breast, led round the courts to be exposed to the gaze of the populace.

SELECTION.

We were surprised to meet with the following remarks in the "Boston Monthly Magazine," included in a notice of Milton's new Treatise. We extract them, as this work is probably seen by few of our readers, without intending to vouch for their correctness. We should be glad to see a discussion respecting the theological tenets of the clergy of Massachusetts in the last century. Many facts could be adduced that would startle the orthodoxy, which reposes on prescription. Why will not some one, who from reading or personal acquaintance can speak of the men of fifty "years ago" with confidence, furnish us with the results of his knowledge? The columns of the Christian Register are offered as channels of communication.

The doctrine of the Trinity, is particularly a subject of inquiry; and it is important to know the views and reasonings of such a mind as *Milton's*, who lived at a period, when it was extremely dangerous to dissent from the common belief on this point. Many were deprived of friends and honors, and of life itself, for any deviations of this kind, in the age of Milton; or a short time before.

The chapter which treats of the scripture doctrine of the Son of God, is a very labored one. He treats the subject as one who is willing to abide the decision of revelation; and has brought into view every text which has a particular bearing on the question.—The commonly received opinion of Trinitarians, he decidedly rejects, as equally unscriptural and irrational. So he does that of "the eternal generation of the Son."

But we think it equally evident that he was not a *Socinian;* but an *Arian*. And he would have objected to the doctrines of *Priestley* and *Belsham*, as much as those of the Trinitarians of his day. His theory was very like that of the author of Bible news, recently published in this country. Whether *Milton* or *Priestley* was most correct and scriptural, is not now the question. But we believe, that the *Socinian* creed is much nearer to the *Athanasian*, than to the *Arian*.

The *Athanasian* believes, that Christ was both God and man; that he was possessed of both a human and divine nature. And the *Socinian* believes, that though Christ was truly and merely a man, yet that God dwelt in him in such a manner and degree, as he does in no other being. The *Athanasian* pretends to believe in the efficacy of the sufferings of Christ, as if the divine Being himself had suffered; and yet will probably allow that God cannot suffer; and therefore that it was merely the human nature of Christ, or Christ as a man, which did actually suffer.

The *Arian* believes that Christ was superior to all other created intelligences; and in a peculiar sense, the Son of God; and therefore, that his sufferings were of more efficacy, than could be those of a mere man. But this is a difficult subject; and cannot be easily settled to the satisfaction of all. And yet it seems important, that it should be so understood, so explained, and so received, as not to militate with the fundamental doctrine of all true religion, *the Unity of God.*

There are among *Unitarians*, two theories, which, though differing considerably from each other, do neither of them contradict or oppose the great doctrine of the divine unity. One is, that Christ was a being of most exalted and superangelic nature, powers and virtue, although he received these from the Supreme Deity; and that there is indeed but one God, the Father of all.

The other is, that Christ, though a man, in a true and proper sense, was ordained for the express purpose to be the spiritual teacher and Saviour of the world; and that God gave to him such measures of knowledge and power, as were necessary for him, in performing that high and important office. But these theories are not so different, but that charitable sentiments may be cherished by those who adopt one towards such as embrace the other.

It is the object of *Milton*, to support the Arian hypothesis by an appeal to inspired scripture; or, rather to state the doctrine, which, in his opinion, is taught in the Bible. And we think it would puzzle the stoutest champion of the Athanasian creed, to show any perversion of revelation, or unsoundness of argument in his chapter on this subject.

This theory of *Milton*, is such as was adopted by many eminent theologians of New England, in the last century. And it is known

to many who are now living, and who knew them personally, that they were decided *Unitarians* or *Arians*. So that the Unitarian doctrine is not so novel, as many would have it supposed.

This fact is necessary to be remembered, for two reasons. One is, that Unitarianism has not sprung up within forty or fifty years; And the other is, that those now upon the stage, are not the only men who have had the independence and the honesty to declare their opinions. There were, in this part of the country, fifty and even eighty years ago, many theologians, who were as decided Unitarians, as any at the present day. There were Gay, Chauncy, Appleton, Mayhew, Rand, Smith, Bryant, Shute, Mayhew, Tucker, Webster, Hitchcock, Williams, West, Barnes, Turner, Cummings, Harrington, Symmes, Langdon, Hemmenway, Stevens, Haven, Willard, Wigglesworth, Lathrop, Hilliard, Carey, Barnard, Howard, Belknap, Eckley, Elliot, Clarke, Everett, &c.

Thirty-five years ago, there were several theological students at the university, who were of the Unitarian faith; but who, considering the subject attended with difficulty in all attempts fully to explain it, and that the elder clergy of that period, did not generally insist upon the Trinitarian doctrine, as has more recently been done, forbore to dwell much upon the subject, in their public preaching; but who carefully avoided saying any thing, which could justly be construed in support of the tenet.

Whether all or any of the peculiar views of *Milton*, are acceptable to most Christians, or not, the publication of this work will do good among liberal and candid men; and will serve to increase the spirit of candor, which is now prevailing in the Christian world, at the same time, that it will induce all to study the volume of revelation with greater attention and impartiality.

We are far from wishing to distent the faith of any one, or from a desire to see great zeal in proselyting, even among liberal Christians, as they are called; but we do hope to find a true protestant spirit prevailing among all sects, in our country; and a readiness to allow to others the right which we claim for ourselves of interpreting the Bible as their judgment may dictate. Even the Roman Catholics are relaxing in their rigid and exclusive opinions. Calvinists and Trinitarians, who have attended to biblical learning, are becoming less tenacious, less confident of the perfect truth of all their former sentiments. Is there not just occasion for more Christian charity than has been manifested in former times? And is there any danger of laxity in principle, or of indifference to religious truth, by extending to others the hand of fellowship? May we not be faithful to truth, and yet be candid in our judgments? May we not prefer our own creed, and yet allow honesty and piety in those who adopt a different one?

CHRISTIAN REGISTER.

SATURDAY, MARCH 4, 1826.

The Biography of Emlyn with which a friend has favored us, fills much more space than we intend to devote to articles of a similar kind. But Emlyn is worthy of peculiar notice from the times in which he lived. He was one of the early English Unitarians, a star which shone out of the darkness of orthodoxy, and which startled people by its loneliness. We therefore hold the name of this sufferer in especial regard. It is well, also, for us to know the trials of those who dared to think for themselves in times gone by, that we may rejoice in our happier lot, and may learn how we should endure the tribulation that may befall us.

The Christian Examiner and Theological Review, being the first number for the current year, is advertised in our columns to day. It is full of weighty and rich matter, and we gratify our own feelings as well as do a service to the public, by calling attention to its contents. The new editor enters on his work with an appropriate address, disclosing the general principles on which the publication is to be conducted, and the spirit and purposes which prompt its conductors. The first article of the Miscellany, is a consideration of the question, "Are the Christian Rites more holy than the weekly services of the sanctuary?" This will be at once perceived to offer pages of interesting discussion, which will be eagerly perused.—The next article is an essay on "the beginning and perfection of Christianity"—engaged in pointing to several periods, which may aptly enough be styled, the "beginning of the Gospel," and showing that in neither of them are to be found the marks of its perfect and complete operation.

The leading article of the number is a review of Milton's *Treatise on Christian Doctrine*. The writer goes into a discussion of his works and character in general, as well as a full account of this particular work. It is an article of great compass and merit, written with a glowing pen, and a stirring power of thought. No man can read it without being moved and delighted, and we shall feel sorry for the man who has it in his power and does not read it.

Short notices of several new publications are appended. The number is larger than the ordinary size, and we find is hereafter intended to contain more matter than heretofore. The subscription price is, therefore, advanced to three dollars. We hope that the public will patronize the efforts of the proprietors and editor to sustain the character of the work.

We have frequently read in English journals, of the refusal of clergymen of the established Church to perform the funeral service at the burial of Dissenters, and have partaken of the feeling which such accounts have generally excited. We had hoped that there was too great acquaintance with the rules of good feeling and christian kindness in this country to lead to similar conduct here; and although we find ourselves mistaken, yet we trust that public opinion will not sanction such violations of decency and piety. It cannot be, that in New England we shall tolerate one of the proudest and most heartless usurpations of the Episcopal order.

Yet it is congregationalists only who were concerned in the events to which we refer, and they have both happened recently in one town. They are remarked upon at length in the Christian Freeman, at Greenfield, from which we draw our brief account. In Greenfield, the third congregational society is Unitarian. In two instances, upon the death of its members, recently, them inister of that society was not allowed to perform the funeral services. The second of these seems to have called forth a good deal of feeling. He was a young man, deeply interested for the prosperity of the society, attached to its doctrines, and an object of warm affection to his dearest friends, who were members of the same society. Upon his death-bed he made it his particular request, that his own pastor, Mr Bailey, should perform the last services of religion over his remains. Who would have suspected that under such circumstances it would not be done?

But he had an orthodox brother in law in a neighboring town—a minister—pledged therefore by his name and office to works of kindness and love—a minister, and therefore professedly a son of consolation. Who would have suspected that at such an hour he would put bitterness into the cup of sorrow, and wound the hearts which he was called upon to heal? Yet so it was. Although, as it is said, even the other orthodox relations disapproved his measures, yet he refused to grant his friend's dying request, or to permit the prayers of the minister whom he loved. "They warmly remonstrated against thus casting contempt on the memory of their friend, and the feelings of those he loved." But he pursued alone, as it would seem, his own narrow course. "These remonstrances, and as we have been told, still dearer entreaties, were unavailing. The last request was disregarded, and the sympathies of those who knew him best, and honored him most, were rejected."

And why? He pleaded *conscience*. And so does the inquisitor. He alleged it would not affect the dead. Neither did it affect the dead when the dissenting family was compelled by a British priest to bury its head without the reading of prayers, or to bear the body of a child to another town, because it might not lie in the consecrated churchyard. But it affects and distresses the living—It has usually been thought, by the civilised world, to insult the memory of the departed. It has even been thought by many, that their spirits are not insensible to what is done upon earth. It is not surprising, therefore, that an almost universal disapprobation was manifested by the citizens of the village, without distinction of society or denomination. It must be so every where.

A case occurred recently in another place, exhibiting something of the same spirit, though under different circumstances. A young man of a Unitarian society, died, whose mother is attached to an orthodox society, and whose father fluctuates between orthodoxy and heresy. The family wished a public religious service in the meeting house where the young man attended, to be performed by the Calvinistic minister of the place. But he declined to perform it, on the ground that he could not conscientiously sit in the pulpit with a Unitarian, and certainly not participate with him in a religious act. Application was then made to a neighboring minister, who professed the same tender scruples; but he finally did consent to come, and got over his scruples—by going into the pulpit without waiting for the pastor to conduct him thither. This is new and pleasant.

SCHOOLS.

The Journal of Education, No. 2, enables us to see the encouraging attention paid to education in Europe. In France, it is stated that the monitorial system is on the decline, the patronage of government being withdrawn. The number of schools is from 600 to 800. In Paris 22, supported by the city, with 5000 scholars. About as many taught by Paris with 800,000 inhabitants, as by Boston with 60,000.

In the Netherlands, and in Denmark and Sweden, the governments are favorable and the progress good.

We have seen no instance of success in making schools entertaining to children, equal to that of Pere Gerard, who is said to be an excellent teacher. The ex-queen of Sweden, on visiting that school, inquired of a very young child, "why he came there?" "To amuse myself," he answered. "And how is it that school amuses you?" asked the queen. "Oh madam," said he, "we play here all the day long."

A Pamphlet has just been handed to us entitled *Candid Remarks addressed to Christians on the subject of their having concern in Lotteries.* We have read it with pleasure, and recommend it to general perusal. It contains views, plainly stated, which deserve serious consideration. We quote the two following facts.

"A poor man was called on for the payment of a debt of sixteen dollars. He had not money to pay it, and could not obtain it. But it was known that he had, within a given period preceding, expended eighty dollars in the purchase of tickets, most or all of which he had lost."

"In Great Britain, where they have been sometimes prohibited, and sometimes allowed, since their first introduction there, they have been of late utterly abolished. A committee of the House of Commons, several years ago, to whom the subject was referred, 'strongly recommended their entire abolition. 'The evidence adduced before them,' says a writer of that country, 'unfolded a dreadful scene of misery, vice, and ruin, brought on by means of lotteries.' And although the measure recommended, was not then adopted, yet the friends of piety, and virtue, and good order, did not suffer the subject to rest. They persevered, and have at length realised the accomplishment of their wishes. As a later writer, who denominates the system 'manifestly unchristian and immoral,' says, 'we feel deeply grateful that the nuisance is now at length abolished.'"

The appearance of Milton's new work has produced as much excitement in the religious as in the literary world. It is curious to observe the different countenances assumed on its appearance. Some of them scowling and dark, some of doubtful meaning; and some bearing the expression of pleasure. The Christian Spectator, a work which has acquired some notoriety by its *candid* objections to Unitarian Christianity, is betrayed by the perusal of Milton's book into the following language. We cheerfully repeat it, and would that the voice of such liberality rung through our sister state; but we were not the less surprised to hear such advice from our brethren of "that way of thinking."

"Yet we fear not for the cause of truth, though we can no more, on some high doctrines, class the name of Milton as among her advocates. It is the very germ of the Protestant faith, to call no man master; to settle no point of christian doctrine by human authority, but to refer all to divine testimony; to go to the word of God ourselves, and by its unerring and unaltering standard, to 'prove all things.' Will any one quote the aberrations of Milton, as favoring the uncertainty of the Scriptures, and rendering his own researches hopeless? Go traveller to eternity, thyself, to the records of revelation. God speaks to thee. Err thou mayest; oppose thou canst; but whence shall spring thy light and certainty, if not from his infallible mouth? There prove thy own works. There learn with humility his will. Let others carry to that word, or bring away from it, what opinions they may, the responsibility is laid upon us of forming there, and there only, our views of Christianity. If there are risks of coming out wrong, if there are many and specious grounds of deception, if there arise many seen and unseen impulses to warp our judgments, it matters not; we must encounter these risks; we must face these liabilities to deception, and with a more deepened sense of our own frailties, submit our minds and hearts to the controlling power of revelation. Ours is the responsibility. We are put on trial for ourselves. We shall be answerable for our faith."

DEDICATIONS.

The new church in Hanover street was dedicated to the "Father, Son, and Holy Ghost," on Wednesday last. Introductory Prayer and Selections from Scripture, by Rev. Mr Wisner. Dedicatory Prayer, by Rev. Mr Dwight. Sermon, by Professor Stuart, from Matt. xviii, 20, *Where two or three are gathered together in my name, there am I in the midst of them.* A large audience listened with great interest. The house dedicated is a massy Gothic structure of rough granite, finished in a perfectly plain style within, and of a fine imposing exterior.—The room for worship is on the second floor, the basement story being devoted, as we understand, to missionary purposes. If we might speak of a church in the relation of its being an ornament to the city, it is to be regretted that so grand a building should be huddled into such a place, or as the Literary Gazette has it, be "jammed in, as with beetle and wedge, amongst stables," &c, &c.

The elegant new brick Church, erected by the Rev. Mr Dunbar's Society, in Peterborough, was dedicated on Feb. 22d. The Introductory Prayer, and Reading of the Scriptures, by Rev. Mr Sullivan of Keene, N. H.

After a fervent and appropriate prayer by the Rev. Mr Beede, in which the edifice was solemnly dedicated to the uses for which it was erected, a large audience listened with uncommon marks of interest, to a discourse from the Rev. Mr Walker.

The Speaker took a view of the connexion between the character of existing times and that of the institutions by which those times are distinguished; in consequence of which, religion, though absolutely considered, it is immutable—becomes modified according to the light in which it may be viewed by the minds of men; and the religion of one period, though nominally the same, might relatively, be very different from that of another, according to the spirit of the age, and the progress of the human mind.

Within the scope of this principle he thought that the differences between the Christianity of the first reformers, and that of the liberal Christians of the present day, might be embraced. Without derogating from the merits of the former as great, and pious though *uninspired* men, he thought it highly improbable, if not impossible, that these men, but just breaking from the prejudices and superstitions of a dark age, should have struck out at a blow a complicated system of theology, which neither was to be altered, nor needed to be improved forever.—And when the advance of the present age is considered, as regards the sciences necessary to the right interpretation of the Scriptures, would it not be unaccountable that men of the same human talent, and with greater means of correct inquiry, should be unable to apply those means, or should have applied them in vain. The conclusion is obvious that it is philosophical to expect a progress of this kind in relation to religion; a progress in some measure parallel to that which has taken place in the arts and sciences, and in literature. The friends of liberal Christianity think that such an advance has been made—that its enemies think so likewise, is evident from the bulwarks they raise against it, and from their complaints of its growth. But if the principle above is correct, the light of rational Christianity *is* spreading with the certainty of the laws of nature; and the attempt to prevent its diffusion is vain. As well might men aim to fasten upon the land of New England in the present period the superstitions of popery, and the chains of eastern despotism, as to confine the natural and expansive progress of the age in the swathing bands of a *system* which it has *outgrown*.

We might go on to say with what ability the speaker accounted for the fact of the existence of unrestrained independent congregationalism in New England alone, by tracing it to the character of our ancestors, and their jealousy of arbitrary encroachments, of any description. But we feel unable to do justice to the performance in any thing we might say or that we have said, and are unwilling to anticipate, in any degree, the gratification which we hope the public are yet to derive from a perusal of the discourse in print. We would only add, that while the speaker looked to the providence of God for the further advance of that "light" which has of late and which is yet "to break forth out of his word," according to the anticipations of a *puritan*—he exhorted to aid the Saviour's cause by such weapons only as the Saviour would have used.

The Rev. Mr Dunbar read a sketch of the Ecclesiastical history of the town, and the Rev. Mr Kelly (of the Methodist connexion) made the concluding prayer.

THE FOLLOWING ORIGINAL HYMN WAS SUNG.

Beyond creation's farthest bound
Thy power, Almighty God, is known;
While hosts of seraphims surround
The awful glory of thy throne.

Yet, great and glorious as thou art,
Sole ruler of immensity,
The offering of an humble heart
Thou wilt regard with favoring eye.

O, from that height of glory bend,
Which to thyself alone belongs,
And with propitious ear attend
To mortal prayers and earthly songs.

To Thee, we consecrate this shrine
For thine own holy worship made;
O deign to breathe, with power divine
A hallowing influence through its shade.

May souls, that sin has deeply stain'd,
Here meet with pardon and repose;
And many a heart with sorrow pain'd
Here lose the burden of its woes.

May pure devotion's voice aspire
To God, upon this hallowed air;
And songs of holy, heavenly fire
Be mingled with each suppliant's prayer.

May mercy here expand her wings,
Brightening each hope to mortals given;
Here many a harp of earthly strings
Be tuned for all the songs of heaven.

The inside of the building comports with the exterior. The pulpit, as well as the pew railings are of solid mahogany.

The musical performances of the day were highly interesting to the lovers of harmony, and were executed in a style of superior excellence. *Keene Sentinel.*

ORIGINAL COMMUNICATIONS.

We readily comply with the request to publish the following letter, which will explain itself, and we believe might bear the signature of a great number of names. While so many important charities of their own call upon them for aid, it is certainly incumbent on Unitarians to consider what attention they shall give to these constant solicitations, to aid the projects of men who deny them the Christian name.

TO REV. WILLIAM JENKS, D. D.
Secretary of the Boston Society for the Religious and Moral instruction of the Poor.

BOSTON, FEBRUARY 25th, 1826.

SIR,—I have this day received the Ninth Annual Report of the Society, accompanied by a printed Circular, signed by yourself and Mr William Ropes, exhibiting the claims which this charity has on the support of the benevolent, and soliciting a donation. The perusal of the Report gives very satisfactory evidence of the benevolent and Christian labors of the officers of the Society, and their coadjutors, in relieving the sick, needy and ignorant, and in inculcating moral and religious instruction. So far as their efforts have in view the glory of God and the good of mankind, I cannot but wish them abundant success.

The Circular states that two objects of the Society are "the exhibition of religious truth," and "providing religious instruction for Seamen." Having understood that the overtures of an esteemed minister in this city, to preach at the Seamen's Meeting, under the charge of this Society, were rejected without any other reason than his being a Unitarian; and perceiving from time to time, that the vehicle of orthodox opinions in this city, the Recorder and Telegraph, stigmatizes Christians of Unitarian sentiments as "Infidels;" I am surprised that application should be made for pecuniary aid to those whose spiritual guides are deemed unworthy of confidence, and whose prayers and alms are not permitted to unite. For one, I cannot conscientiously put funds into the hands of those who will use them in opposing the religious faith I profess, and in giving support to those who constantly assail and calumniate the opinions of the clergy of our denomination.

I am Sir,
Your very Obt. Servt.

QUARTERLY CHARITY LECTURE.

This Lecture recurs tomorrow evening, and will be preached at the Old South Church at six o'clock. A friend has communicated to us a few observations, which we here publish—with the remark, that this stated lecture is an important charity, upon which many depend in our congregations for aid and comfort in their necessitous state. We trust that attendance upon it will not be neglected.

It is a wise and a salutary institution this, which calls us together at short intervals, to reflect upon the duty, and to exercise the virtue of charity. Engrossed, as many of us are, in the concerns of a busy and gainful traffic, we need something to dissipate occasionally our dreams of selfishness, to suspend our projects of accumulation, and to remind us that there are others, besides ourselves, of whom we should think, and for whose necessities we should provide. Retired, as many of us are, from scenes of misery and want, we need something to draw us out from our pleasant and quiet retreats, and to inform us that there is much distress which does not present itself to our eye; that there are many groans uttered by the sick, the hungry, the naked, and the houseless, which never reach our ear. Prevented, as many of us are, by our occupations, it may be, by our pride, by our delicacy, by our love of ease, from penetrating into the haunts of penury and wretchedness, and there ministering relief with our own hands; we need some stated opportunity of placing our bounty at the disposal of those, who are accustomed to the sights and sounds of wo, and who are willing to assume the office, so inconvenient or so disagreeable to us, yet so delightful to them, of visiting and succoring the distressed. We are likewise so much the creatures of sympathy and example, our feelings are so much affected by what we know others feel, and our conduct is so much influenced by what we see others do, that it is well that our personal sensibility should be sometimes enlivened by the influence of a general feeling of benevolence, and that our solitary bounty should be occasionally excited and encouraged by acts of social liberality.

All these objects are judiciously provided for by the quarterly recurrence of this Lecture. We are there statedly reminded of what we are too apt to forget, that benevolence is as much a principle of the nature which God hath given us, as selfishness; and that we are as much bound to distribute to the poor, and to communicate to the destitute, as we are to make daily provision for the support of ourselves and families, or to accumulate for their future subsistence and benefit. We are reminded that the poor we have always with us—and always must have—and that our obligation to assist them is limited only by our ability. We are informed of that modest poverty, which shuns the public gaze, and would rather water its crust with its tears, than utter its complaints or solicit charity. We are there told of the numberless, the indescribable forms of misery and want which are secluded in the dark corners of a large and crowded city, like this. And we are likewise informed that there are men who are familiar with these things, who are acquainted with objects that deserve and need our bounty, and who are willing to become our almoners, men, whose fidelity and discretion recommend them most strongly to our confidence; need I add, that I mean the respected deacons of our churches? And the last circumstance, which was mentioned as conducive to the growth of charity, is completely effected by this institution, which concentrates the scattered rays of this heavenly virtue, and brings together from our various congregations, and from every quarter of our city, the friends and benefactors of the poor, whose hearts are thus warmed by the belief that there are many others, besides themselves, who cherish the same kind and liberal dispositions, and who are animated to persevere in the good work of charity, by the presence and example of these generous associates.

It is by no means the smallest benefit of this lecture that it serves to excite and to keep alive in the community, a disposition to releive distress and want, in every possible way. The actual contributions which are here taken would be a very narrow and unfair standard, by which to measure the value of this institution. Our hospitals have been founded, and our humane and benevolent societies have been established by men

who, perhaps, have here learned the first rudiments, and here taken the first steps of christian charity. I cannot believe that the expositions of the nature and character of this virtue, and the exhortations to its practice, which have, during so many years, been uttered from this place, by wise and holy men, have been delivered in vain. I think I can recognize their influence in the characteristic liberality of our community; and I would point with satisfaction and confidence to the late large contribution for the relief of foreign and remote suffering, as an evidence and an instance.

BY HIS EXCELLENCY

LEVI LINCOLN.

Governor of the Commonwealth of Massachusetts.

A PROCLAMATION,

For a day of Public Fasting, Humiliation and Prayer.

It becomes frail, erring and dependent beings, with penitence and prayer, *individually*, to humble themselves before the throne of infinite grace and mercy, in contrite acknowledgment of their imperfections and sins, and in earnest supplication of forgiveness and for future favor and blessing. And the precepts of wise predecessors, and the example of pious ancestors recommend this solemn service, *by communities of men*, occasionally, in a public manner.

Impressed with these sentiments, and by and with the advice and consent of the Executive Council, I do, therefore, appoint THURSDAY, *the sixth day of April next*, to be observed as a day of FASTING, HUMILIATION and PRAYER, by the People of this Commonwealth. And I do invite the several Religious Societies of every denomination, to assemble on that day, in their respective places of public worship, for the performance of the services suited to such an occasion; unitedly to offer unto Almighty God, the confession of their many transgressions and of their oft repeated neglects of duty;—to lament the profanation of His Holy Name, the disregard of His Authority, and the practical disobedience of His Sacred Laws;—to recognize, in the afflictive dispensations with which they are visited, the chastenings of Divine reproof and correction;—to acknowledge, before the source of all mercy, the unworthy use they have made of the infinite bounties of a beneficent Providence, and the poor improvement of the opportunities with which they are preeminently favored, for acquiring knowledge and wisdom, which through the mediation and Gospel of Jesus Christ, are unto eternal salvation.

And let the prayers of the whole people be addressed to Heaven, for the influence of a spirit of repentance and reformation, in the manners and morals of individuals and of the community; that a chaste and pure conversation, temperance and sobriety, industry, love of order, benevolence, christian charity, piety, the virtues and graces which form the moral and adorn the religious character, may become the distinguished habit, enjoyment and glory of the present times.

And, especially, may they commend to the protection and blessing of God, through the year, the important interests of our Commonwealth, and of our country—supplicating for the health of the people—for their grateful confidence in the gracious promise of seed time and harvest;—for their success in useful business, and in all lawful employments; for wisdom to direct in the civil and political affairs of their Governments;—for a sense of dependence upon, and of obligation to Heaven, for the present possession of the privileges and blessings which they enjoy;—and for an active sympathy for the abject, the oppressed, and the miserable of their fellow men, wherever kindness, charity and relief may reach them, and throughout the world.

And I do recommend to the people of this Commonwealth to abstain on this occasion, from whatever is inconsistent with its religious observance.

Given at the Council Chamber, in Boston, this twentieth day of February, in the year of our Lord one thousand eight hundred and twenty six, and in the fiftieth year of the Independence of the United States of America.

LEVI LINCOLN.

Signed by the Governor, by and with the advice and consent of the Council.

EDWARD D. BANGS. *Secretary.*

God save the Commonwealth of Massachusetts!

CONGRESS OF THE UNITED STATES.

NINETEENTH CONGRESS—FIRST SESSION.

[TO FEBRUARY 25.]

IN SENATE. The Judiciary Bill, which had passed the lower House, and had been referred to a committee in the Senate, was reported with one amendment only, altering the arrangement of the Western District.—On motion of Mr *Lloyd* of Massachusetts, the Committee on Foreign Relations were directed to inquire into the expediency of admitting Steam-boats, or vessels in ballast, or with passengers, from the British Provinces into the ports of the United States on reciprocal terms.—The Bill, making appropriations for the Navy, which had passed the House of Representatives, and had been referred to a Committee, was reported with amendments, providing for different surveys in ports, &c. Mr *Hayne*, of South Carolina, from a special Committee, reported a *Bankrupt Bill*, of ninety-four sections, the longest and probably the ablest ever reported in Congress.

No subject probably requies Legislative decision more than this. The minds of many of our most enlightened citizens have been devoted to it for years. Repeated attempts have been made in Congress to obtain the passage of a law. All agree in the necessity of the measure, but the views of our Legislators are so discordant, that their efforts have been abortive. The *agricultwal* interests wish to be included in the privileges of bankruptcy, and the *commercial* interests wish to confine the act to merchants. The present Bill affords security to the just rights of creditors, and protects the honest and unfortunate debtor. The improvements lately introduced into the new British Bankrupt Act, those suggested by former bills in Congress, and the experience of our Legislators, are introduced into the Bill now before the Senate. The able Representative of this district, Hon. *Daniel Webster*, has hitherto given the system his powerful support. The exertions of such men must ultimately prevail.—We anxiously hope that the present Congress will perform an act that will redound to their praise, while large and suffering classes of citizens will rejoice in the accomplishment of their long deferred hopes.

A memorial, signed by 101 of the Physicians and citizens of the District of Columbia, remonstrating against the passage of the Bill to establish a Medical College in the District of Columbia was presented.

IN THE HOUSE. A Petition was presented from the merchants, &c. of Baltimore, praying that the extra duties, &c. may be abolished, so as to place the commerce between the U. S. and the British Provinces on equal footing.—Resolutions were submitted for alterations in the Constitution.

Various resolutions have been offered during the session, to amend the Constitution, particularly in regard to the election of President. The disappointed adherents of General Jackson seem to be desirous of so amending the Constitution, that the eventual choice shall not again devolve on the House of Representatives. The People, we believe, are well satisfied with the present provisions, and will not, to ensure a temporary measure, effect changes that endanger the stability of our government. We are satisfied the existing provisions are in *theory* wise and prudent, and recent experience has clearly shown that no convulsion need follow the *practice*. Better is it, we acknowledge, that the President should be elected by the Colleges of Electors, and generally this will be the case; but should it not, in any instance, let the Representatives of the People do what their constituents failed in accomplishing, and thus protect the country from an excited election, dangerous to our liberties.

A Bill was reported providing for the removal of the Indian tribes to the west of the Mississippi, and the establishment of a government suited to their circumstances, to be administered by a Governor, three Judges and a Secretary. The Legislative Council, &c. to be selected from the Indians. A motion was made to adjourn over the 22d, the birth day of Washington, from respect to the memory of that great man, but the motion was rejected, 85 to 52.—On motion of Mr *Everett*, of Massachusetts, the Committee on the Library were instructed to inquire into the expediency of purchasing a number of copies of the report of William Strickland, made to the Pennsylvania Society for Internal Improvement.

This skilful Engineer was sent to England by the Pennsylvania Society on a tour of observation. He examined their Canals, and Rail Roads, and went into a thorough examination of the principles and practice of these modes of conveyance. The results of his investigations have been published. Since his return, this gentleman has been employed by Pennsylvania in the internal improvements of the State.

A Bill, to erect a Seminary of learning in the Territory of Michigan, passed to a third reading.—A Bill was reported to establish an armory on the western waters.—Information was asked as to the adequacy of our vessels in commission, to protect our commerce to Brazil and Buenos Ayres.—The Judiciary Committee were instructed to inquire into the expediency of equalizing the salaries of the District Judges.

Mr *McDuffie* rose to inquire of the Chairman of the Committee on Foreign Relations if he had received any information from the Department of State, relative to the call of the House for the correspondence of the Executive, in relation to the Panama Congress. Mr *Forsyth*, in reply, stated that he had not applied, not considering it to be his duty.

The President has delayed an answer to this call of the House, probably on account of the question pending before the Senate, and the opposers of the Mission in the House appear restive at the delay.

An engrossed bill, entitled "An act concerning a seminary of learning in the Territory of Michigan," was read a third time, passed, and sent to the Senate for concurrence.

STATE LEGISLATURE.

IN SENATE. It was ordered that the Committee on Towns inquire into the expediency of submitting to the inhabitants of Essex County, in town meeting assembled, the following question, namely, "Shall a new county be formed of the north part of the county of Essex, to be called the county of Merrimack?"—Mr *Keyes*, from the Committee to whom was referred the message of the Governor, transmitting certain documents relating to the Massachusetts Claim, reported that it is unnecessary to adopt any further measures at the present time.

These documents are the correspondence between the Executive, and George Sullivan, Esq. late Agent of the State at Washington. Since their reference, another letter from Mr Sullivan to the Governor has been published. It is to be regretted that an altercation in the newspapers should be conducted on this subject. We think impartial observers will have noticed in the correspondence "faults on both sides."

IN THE HOUSE. Resolutions were adopted, on motion of that indefatigable friend of education, Mr Sedgwick, of Stockbridge, making it the duty of Selectmen to make returns of the number of schools and academies in their respective towns, the usual number of scholars, &c, &c.

The State of Maine has anticipated us in this excellent measure. An abstract has been published, exhibiting the number of school districts, the number of pupils, the number that attend school, and the sums paid for the support of schools.—There are 2419 school districts; 135,344 children between 4 and 21 years; actual number who usually attend the schools, 97,237. The sum raised and expended for schools is $135,100 Besides the free schools, there are in Maine 27 Academies.

A bill was reported making further provision for the redemption of mortgages, and for equitable remedies, &c.—A report was submitted on the subject of alterations in the Representatives' Hall.

On motion of Mr Bates of W. the report of the committee on the communication of the Warden of the State Prison, relative to the salaries and allowances paid to persons in that institution, for the last ten years, was taken up for consideration, and on motion of Mr Holden, of C. it was resolved, that the whole subject be committed to three Commissioners, to sit during the recess, and report to the next General Court.—The resolve making an annual appropriation of $600 for the celebration of the anniversary of our National Independence, passed, and was sent up for concurrence.—The subject of the pauper laws, and the petition of several towns in the county of Franklin, were referred to the next General Court. The bill relating to the liability of Stockholders in Manufacturing Corporations, was discussed. Mr Sturgis, of B. offered a substitute therefor, and the whole subject was then indefinitely postponed.

FOREIGN INTELLIGENCE

AFRICA. Interesting news has been received from *Africa* since our last. The Sherbro Bulloms, a tribe who inhabit the fine country, lying southeast of Sierra Leone, and extending along the coast for 120 miles, have voluntarily placed themselves under the protection of the British government.—The newly acquired territory was declared by the Commander in Chief of the British Forces, in West Africa, to be an integral part of the colony of Sierra Leone. Thus is the slave trade abolished in a country that has yielded 15,000 victims annually.

APOCRYPHAL QUESTION. The London Christian Guardian states, that the general committee [of the Bible Society;] appointed to examine into the question of the circulation of the Apocrypha, made their report, and it was resolved that the uncanonical books of Scripture be excluded from circulation. Query. Is it not a fundamental rule of all Bible Societies to distribute the Scriptures "without note or comment?" And are not the remarks over the chapters in the editions, usually distributed by Bible Societies *notes or comments*, equally apocryphal and more unscriptural than many of the wise sayings of the son of Sirach?

DOMESTIC INTELLIGENCE.

INTEMPERANCE. An Address, delivered before the *Massachusetts Society for the Suppression of Intemperance*, by John Ware, M. D. with a Report of a Committee of the Society, has just issued from the press at 81, Washington-street. This sensible performance, coming from a physician, is calculated to do great good. It is printed in a form, and at a price calculated for general distribution. We hope the friends of sobriety will give it a wide circulation.

SUBSTITUTE FOR BANKRUPT LAW. About one hundred Importers and Dealers in Merchandise in this city, have entered into a compact for the purpose of abolishing the custom of *honorary or preferred debts* in cases of insolvency. A legal instrument has been drawn by Charles G. Loring, Esq. to supercede the above mentioned contract, and has been published for the consideration of this mercantile community. In the absence of a Bankrupt Law, such an agreement is demanded by the prevailing custom, and will unquestionably be adopted by a large proportion of the principal merchants in this city.

STATE PRISON. A Committee of the House of Representatives, have made a report on the expenditures and internal state of the prison, which has been ordered to be printed. It states that the Overseers in the stone department received, the last year, as salary and commissions, upwards of $3350! And it recommends that the compensation of this officer be fixed by law at a reasonable sum, and the pay of several under-officers be increased. The Committee speak freely of the great want of discipline in the Prison, and the grievous abuses practised there by the culprits. Six to sixteen are lodged in one room; musical instruments, with lights are permitted; cards and ardent spirits are conveyed into the prison; the prisoners have money at command, &c, &c. The Committee recommend a reorganization of the discipline of the prison, "upon principles that shall better comport with the end proposed in its establishment."

HIGH SCHOOL FOR GIRLS. This new institution commenced in this city on Thursday, in Derne-street. The applications were numerous, the examinations rigid, as only 120 can be admitted.

PEACE SOCIETIES. A *revival* seems to be taking place among these philanthropic institutions. The Societies at Portland, Portsmouth, &c. have lain dormant some years, but have recently been reorganized. The prejudice that has existed against these societies, especially among the Republican part of our fellow citizens, is passing away *William Ladd, Esq.* who delivered the annual address in this city, on Christmas evening, before the *Massachusetts Peace Society*, is zealously engaged in infusing a new spirit into the languid Societies.—We heartily wish him, and his coadjutors success. It is the cause of God, and must prevail.

DEATH OF JUDGE TODD. Death has bereaved the United States Bench of one of the Associate Justices, an able civilian, an upright and amiable man. Suitable resolutions were passed by the surviving Justices, and by the Bar of the Supreme Court, now in session at the Capitol.

THE FRANKLIN JOURNAL. A new monthly production, of this title, has just been issued in Philadelphia, devoted to the useful arts, internal improvements and general science. The editor is Dr THOMAS P. JONES, Professor of Mechanics in the Franklin Institute of Pennsylvania.

PAUPERISM. A pamphlet has appeared in Philadelphia on *the Christian principle in relation to Pauperism*, demonstrating the impolicy and demoralizing effects of *poor laws*, and the incompatibility of such laws with an important Christian principle.

CHAINING STREETS. A discussion is going on in the Philadelphia newspapers in relation to the right and policy of the city government permitting the religious societies to run chains across the Streets during public worship on the Sabbath, which has long been the practice in that city.—The disturbance to congregations by carriages driving rapidly by Churches is a great evil, and a wanton violation of propriety. It has been questioned in this city, whether the authorities have a constitutional right to fix barriers in the streets, even for a short time; but offenders are liable to prosecution for driving more rapidly than a walk during divine service.

PUBLIC MEETING. A numerous meeting of the friends of civil and religious liberty was held on Washington's Birth Day at Baltimore, when an Address to the People of Ireland, and several Resolutions were adopted, expressing sympathy on account of the civil disabilities of the Irish.

REV. MR DUNCAN. We perceive the following publication advertised in the southern papers—"*A Letter to a gentleman of Baltimore* in reference to the case of the *Rev. Mr Duncan* by *Samuel Miller*, D. D. Professor of Ecclesiastical History, and CHURCH GOVERNMENT in the Theological Seminary at Princeton, N. J. Price 50 cents. The *case* referred to, is the expulsion of Mr Duncan from the Presbytery for maintaining the sufficiency of the Scriptures and the right of private judgment. Popery still stuggles in the United States and its expiring accents are chiefly confined to the South.

INFANT SCHOOLS. Schools for young children, from eighteen months to six years old, have been highly recommended in England. In manufacturing districts, in places of extreme poverty, where the parents are necessitated to labor from their dwellings, such schools must be exceedingly useful. Even in this country, in a few situations, they might be encouraged with beneficial results.—Something of the kind has, we believe, been adopted by the excellent institution in this city, *The Society for Employing Female Poor*, in High-street; Poor women resort to the Society's House to wash, iron, &c. The Ladies established a school, and appointed a suitable person to take care of the children while their mothers were laboring. But we should be slow in recommending a general adoption of these schools in this country, inasmuch as our state of society renders them far less necessary here than in England. As a general rule, small children should be left to their parents. The necessity of taking care of their offspring, and the sympathies that grow up in the domestic relations, should not be infringed by relieving parents from the ties and duties Providence has wisely created.

OHIO. The Legislature, that has just closed its session, was composed of 58 farmers, 26 lawyers, 7 mechanics, 7 merchants, 2 physicians, 2 printers, 1 miller, 1 surveyor, and 1 *gentleman*. Their places of *nativity* as follows, viz: Pennsylvania 32, Virginia 21, Connecticut 12, Massachusetts 7, New-Jersey 6, Vermont 4, New Hampshire 3, Maryland 3, Delaware 1, Rhode-Island 1, South Carolina 1, North Carolina 1, Kentucky 1 Ireland 3, Ohio 3.—Last year, for the first time, there was one member, a native of Ohio; now there are 3. Only 4 persons natives of that State, have ever been in their Legislature. The State was organized in 1803.

NEW EXPEDITION TO LIBERIA. The ship Indian Chief, Capt. Cochrane, chartered by the American Colonization Society, sailed from Norfolk on Wednesday the 15th inst. for the Society's settlement, at Cape Montserado, on the Coast of Africa. She takes out 154 free people of color, with supplies for the Colony, the frames of five large buildings, which the government intend to provide for the accommodation of a number of captured Africans, who will be sent out hereafter, in another vessel, the frames of two long boats, for the trade of the rivers, and other things. She takes out also, Dr Peaco, a surgeon of the navy, a gentleman of professional skill, who will act in the double character of an agent of the government and a physician to the people.

PRESIDENT HOLLEY has given official notice to the board of Trustees of the Transylvania University in Kentucky, that he shall resign his office at the end of the present session. The board has, by a unanimous vote, requested him to remain at least one year more. But he declines the invitation.

GENERAL SUMMARY.

There are 101 places of Public worship in the city of New York.

An ordinance has been passed by the Corporation to prevent hawking meat about the streets in Philadelphia.

The public debt of the State of Pennsylvania is $1,680.000, on interest at 5 per cent. A loan of $180,000 is wanted to meet the emergencies of the coming year.

A popular preacher was lately sketching the character of a sinner with great force and eloquence, and concluded by asking—is there such a character? A person rose from his pew, and addressing himself to the minister, said, emphatically—"I am that man."

The House of Representatives of Pennsylvania, has *unanimously* passed a resolution, voting a sword to Captain DAVID CONNER, of the Navy, a native of that state, for his gallantry during the late war.

WOMAN WHIPPED TO DEATH. An inquest was held in Stafford county, Va, a few days since on the body of a negro woman, and a verdict was returned that she came to her death by excessive whipping.

Governor Wolcott, of Connecticut, has appointed Friday, March 24th, to be observed as a day of fasting, humiliation and prayer, in that state.

The citizens of Portland held a meeting on February 2d, for the purpose of establishing an Atheneum in that town.

LOTTERIES. The law prohibiting the sale of lottery tickets in Connecticut, has been repealed, and a substitute provided, by which none can sell tickets without paying into the public treasury $100 for a license.

Six gentlemen of the society of Quakers attended at Harrisburg, during the discussion of the slave bill to use their personal exertions in behalf of the long persecuted people of Africa.

There have been two trials of judges by impeachment in the Senate of Pennsylvania during the present session of the Legislature, both of which ended in an acquittal.

SAXON SHEEP. A flock of a hundred and sixty six Saxon sheep, lately imported from Germany, described in an advertisement, is to be sold at New York on the 21st of March.

In Montpelier, the capital of Vermont, there has been no death since the 11th of August last, except of infants, and a member of the Legislature who came there sick in November.

The Pennsylvania Canal Bill has passed both Houses of the Legislature.

Thomas B. Reed has been appointed a Senator of the United States from the state of Mississippi, to succeeed David Holmes, resigned, in the place now occupied temporarily, by appointment of the Governor of Mississippi, by Powhatan Ellis.

Mr Lewis Amiss, a member of the Virginia House of Delegates, after attending to his duty in the House on Saturday the 18th ult. was taken ill and died on the evening of that day.

Nineteen persons died of the *influenza* in the city of New York, during the last week.

A Philadelphia paper states that Captain Porter has determined to enter the Mexican service, and was taking leave of his friends at Washington preparatory to his immediate departure.

An Engineer by the name of Jerome, has petitioned the Legislature of Louisiana, now in session, for permission to erect a stone bridge over the river Mississippi, opposite the city of New Orleans.

The deaths in New York the last year, were 5118, including 843 of consumption.

In Philadelphia, during the same period, the deaths were 3812, including 519 of consumption.

In the New York Legislature the bill for the relief of the Geneva College was amended by reducing the grant to $30,000, and was ordered to be engrossed for a third reading.

SLAVERY IN PENNSYLVANIA. A bill has been reported in the Legislature of Pennsylvania, for the entire abolition of slavery in that state.

In Portsmouth, Mr William Gardner, aged 53, returning home in a state of intoxication, fell in the street. When found, he was so much frozen, that he soon after expired.

AMIABLE CHARITY. In a late report of the Benevolent Society, under the patronage of the members of St Paul's Parish, Baltimore, it is stated that two hundred female children, taken promiscuously by the Society from all religious denominations, have been clothed, fed, instructed, and qualified to maintain themselves, during the last twenty five years. Such charities, whilst they tend to mitigate the ills of life, strengthen the links that bind us to the amiable sex, from whom we derive our first support, and our last earthly consolations.

Geography has just sustained a new loss. The Chevalier Barbie du Bocage, Member of the Academy of Inscriptions and Belles Lettres, Geographer to the Department for Foreign Affairs, Professor to the Faculty of Letters to the Academy of Paris, died on the 25th Dec. at 3 o'clock in the afternoon, of a fit of apoplexy. He had sustained many attacks during the last three or four weeks, but he was thought perfectly convalescent. The atlas of the voyage of Anacharsis established his reputation. He continued through the whole of his life to study the topography of Greece, and generally of classic lands. He must have left valuable notes behind him. He was between 65 and 66 years of age. Two of his sons are successfully treading in the steps of their father.

NEW WAVERLEY NOVEL. The new novel by the author of Waverley was announced in London, to appear in January. Its title is "Woodstock, or a Tale of the Long Parliament."

THE EXPIATION. The author of "Lights and Shadows of Scottish Life" has announced a novel under this name.

BRITISH MANUFACTURES. Two hundred and fifty thousand hands are now employed in Great Britain spinning cotton twist; they can do as much as twenty five millions of hands could before the introduction of steam and machinery.

INDIGO MANUFACTURE. The dry plant is put into an earthen jar with hot water, and stirred round and worked till the color is pressed out. The liquor is then strained through the bark of a tree into another jar, where it is left eight or nine days. The sediment is poured afterwards into a broad shallow hole in the sand, which absorbs the water, and leaves the indigo in solid cakes.

MARRIAGES.

In this city, by Rev. Mr Greenwood, Mr William Ryonson to Miss Elvina Smith.

By the Rev. Mr Dwight, Mr Joshua Benson to Mrs Eliza Griffin.

In Roxbury, by Rev. Mr Flagg, Mr Nelson Marble to Miss Sarah Richards.

DEATHS.

In this city, Mr Richard Chamberlain, aged 66.

Mrs Sarah Rhodes, consort of Mr Daniel Rhodes, jr. aged 36.

In Dorchester, Mrs Elizabeth Humphreys, wife of Deacon James H. aged 68.

In Brookline, Mrs Hannah Jones, widow of the late Joseph J. aged 48.

In Quincy, Mrs Elizabeth Marston, widow of the late Capt. John Marston, of Boston, aged 91.

In Charlemont, her residence, near Monticello, Mrs Ann Cary Bankhead, the eldest grand-daughter of Thomas Jefferson, Esq.

In Northampton, Arthur W. Lyman, aged 12, son of Mr George W. Lyman, of Boston.

The deceased was a pupil in the Round Hill School. Although the deaths in Northampton, the past twelve months have been unusually numerous, yet the healthiness of the location of the school is such, that the death of this amiable youth is the first that has occurred at the seminary, among upwards of a hundred pupils.

TO CORRESPONDENTS.

R. has been received, and his suggestions shall receive attentive consideration.

The remainder of "*A Sabbath with my Friend*," is necessarily deferred.

An extract from an occasional Sermon is in type, but has been excluded by the press of other matter.

POSTSCRIPT

BOSTON, MARCH 4, 1826.

EMPEROR OF RUSSIA.—The brig Commodore Barry, from Liverpool, has arrived at Philadelphia, having sailed 13th January. Official despatches had been received by the Russian Minister in London, announcing that the Grand Duke *Constantine* had resigned the Crown of Russia in favor of his brother NICHOLAS.

HON. JOHN GAILARD.—The Washington papers received yesterday announce the death of this gentleman, after a long illness. He was Senator from South Carolina, and has, for many years, in the absences of the Vice President, presided in the Senate of the United States.

EXECUTION.—John Halloran suffered the penalty of the law yesterday morning, at 10 o'clock, for the murder of Houghton, one of the City Watch. The execution took place outside the walls of the Leverett Street Prison, without parade, and in the presence of a considerable number of persons. *The way of transgressors is hard. Whoso sheddeth man's blood by man shall his blood be shed.*

☞ MR BRADFORD'S next Lecture will be on Sabbath evening at Pantheon Hall, half past Six o'clock. On the Genuineness and Authenticity of the Books of the New Testament.

PARR'S MEDICAL DICTIONARY.

A VALUABLE Set of Parr' Medical Dictionary may be had at the Christian Register Office, and several other standard Medical works.

THE CHRISTIAN EXAMINER.

JUST Published at 81, Washington-street, *The CHRISTIAN EXAMINER, and Theological Review*, for January and February.

CONTENTS.

Editor's Address.

Miscellany. Are the Christian Rites more Holy than the Weekly Services of the Sanctuary?

The Beginning and Perfection of Christianity.

Collections. From the Works of Bishop Hall.

Poetry. Evening prayer at a Girls' School, Invocation to the Supreme Being.

Review. Art. 1.—A Treatise on Christian Doctrine, compiled from the Holy Scriptures alone. By John Milton.

Intelligence. American Unitarian Association. Scientific Library. Exertions for Soldiers and Sailors. Christian Register. Church Register.

Notices of Recent Publications. Prayers for the use of Families. Daily Devotions. Hints on Early Education. American Journal of Education. Hints on Family Religion.

Dedications. Ordinations. To Readers and Correspondents. March, 4.

JUST Published at 81 Washington street, "An Address delivered before the Massachusetts Society for the Suppression of Intemperance, at their Annual meeting, May, 1825. By JOHN WARE, M. D. march 4.

HINTS ON EARLY EDUCATION.

JUST Published, by *J. R. BUFFUM*, Salem, and for sale at this Office, and by Cummings, Hilliard & Co. "Hints on Early Education, and Nursery Discipline" Feb. 11.

READING ROOM.

IN connexion with the Unitarian Tract Depository, and the Agency for the Christian Examiner, and Christian Register, a Reading Room has been opened, (at 81 Washington street,) where gentlemen disposed to patronise the undertaking, will find the principal periodical Journals of this country and of England. Particular care has been taken to obtain a regular supply of the most valuable religious magazines supported by the various denominations, and particularly the English as well as the American Unitarian publications, both occasional and periodical.

The principal Newspapers of the United States will be kept on file. Some of the English, and regular files of Calcutta Newspapers will be received. As the *Theological Circulating Library* will be kept in the same room, subscribers will have the use, at the room, of such books as may be found on the shelves.

Annual subscription Five dollars. march 4.

THEOLOGICAL CIRCULATING LIBRARY.

AS many of the standard Theological works are published only in expensive editions, there are comparatively but few who own them, or can obtain access to them. To remedy this inconvenience, D. REED proposes to open a Theological Circulating Library at 81 Washington-street. He will keep on hand copies of the most approved Theological works, and especially those of the principal Unitarian writers, as well as new theological publications, of all the different denominations.

A part of the collection is already made, and such books as are on hand will be loaned to those who call, on the usual terms.

Poetry.

MARCH.

The stormy March is come at last,
With wind and cloud and changing skies,
I hear the rushing of the blast
That through the snowy valley flies.

Ah, passing few are they who speak,
Wild, stormy month! in praise of thee;
Yet, though thy winds are loud and bleak,
Thou art a welcome month to me.

For thou to northern lands again,
The glad and glorious sun dost bring,
And thou hast joined the gentle train
And wear'st the gentle name of Spring.

And, in thy reign of blast and storm,
Smiles many a long, bright, sunny day,
When the changed winds are soft and warm,
And heaven puts on the blue of May.

Then sing aloud the gushing rills
And the full springs, from frost set free,
That, brightly leaping down the hills,
Are just set out to meet the sea.

The year's departing beauty hides
Of wintry storms the sullen threat;
But in thy sternest frown, abides
A look of kindly promise yet.

Thou bring'st the hope of those calm skies
And that soft time of sunny showers,
When the wide bloom, on earth that lies,
Seems of a brighter world than ours.

BRYANT.

DEDICATION HYMN.

The following hymn, by Rev. Dr Nichols, was sung at the dedication of the new Church in Portland on the 8th of Feb. last.

O THOU! our father's God,
Their children seek thy face,
To own thy guardian hand
Where they invoke thy grace.
And where we now
Awake the song,
Which lips unborn,
Shall still prolong.

We hail thine Altars, Lord,
In every age thy care.
Those Zion courts more blessed
Than Israel's dwellings are.
Where praise with praise
More deeply flows,
And heart with heart
More warmly glows.

God of the Bethel Stone,
Be this a Bethel too;
Here fill *our* souls with awe,
Here Jacob's dream renew.
Here ope thy gate,
And here arise
Those visioned steps,
That reach the skies.

God of the burning bush,
Whose unconsuming flame
Revealed to Moses once
Thy presence and thy name;
Here, blessed Lord,
Thy presence prove,
And fire our souls,
With saving love.

God of that pilgrim house
Those ancient wanderers bore,
Guiding their desert way
To Canaan's promised shore.
Here guide our feet,
Our way attend,
Till dangers cease,
And changes end.

O thou, whose temples stood
The wonder of mankind,
Here all its types fulfil
For JESUS' CHURCH designed.
Here oracle,
And mercy seat,
And sacrifice
In Jesus meet.

Here fit our souls to rise
Where all thy love inspires,
Where Angels cast their crowns
And strike their golden lyres.
Thus bless, O thou,
Most good, most great,
The house of prayer
We dedicate.

NARRATIVES.

FRANK VANDERHACKEN'S DREAM.

Frank Vanderhacken was one of those discontented mortals, who are eternally endeavoring to wear out every body's patience, with complaints. His crops never grew to his liking, the season was always too wet or too dry, too warm or too cold. The prices of grain were forever too low, and that of groceries too high, for the plain reason, that he sold the former, and always had to buy the latter. In a word, every thing went wrong, and he was an unhappy man.

His neighbors used to call him a castle building sort of a genius; and said all his troubles arose from his dreaming himself into a very great man every night, and waking up plain Farmer Frank in the morning. And certainly it can be no very pleasant thing to wear a crown at night, whether in fancy or in reality, and be tumbled down to the plough tail in the morning, it is worse than plunging from a warm bed into a cold bath. But however this might have been, his affairs became in time somewhat deranged in consequence of the inattention to business, which grew out of his perpetual repining. A heavy heart never drives business on spiritedly, and misfortunes sometimes come in earnest to those who take so much pains to persuade themselves they are unfortunate.

Thus were affairs situated, when Frank, who from being discontented with his own situation had become envious of that of every one else, after a long walk over his farm, at this time loaded with the promises of a rich harvest, returned home and throwing himself on a sofa, fell into a profound sleep; and directly a tall noble looking man, wrapped up in a large cloak, stood by his side, and accosted him with "come Frank, my name is Fortune, go with me—I have long heard thy complaints, and purpose holding a fair to day, by attending which thou mayest probably better thy hard lot." He rose immediately, and putting on his hat, accompanied his mysterious guide.

Presently he found himself in an extensive plain, crowded with a vast number of men belonging to all the different professions in the world. "Here," said Fortune, pointing to the great assemblage, "Here are many thousands of good men, either of whom will change situations and property with you, even handed at my command, you may therefore make your choice."—Frank thanked his good friend, his eyes sparkled with pleasure, as the crowd began to pass one after another before him, and he could hardly refrain from jumping with joy, as his eye rested on the portly form of a rich neighbor of his, who was one of the first to approach him, and whose long purse he had often bitterly envied him.

"That is the man, if you please," said Frank, and at the beck of his companion, old Mortgage stood by his side; and very complacently began to deliver up his deeds and bonds, and obligations, and having done so, Frank was about to run home with the glad news, and get ready to put the old man in possession of the little farm; but Mortgage lifted up his gouty leg, and Fortune called—"Here Frank, this goes with the rest, the bargain is situation for situation, and the gouty foot goes with neighbor Mortgage's estate." Frank was thunderstruck; he stared a minute, and then threw down the bundle of papers, as a man would drop a hot dumpling—"I would not have his gout," said he, "for all the dale."

The next personage that arrested Frank's attention, was a wealthy shipping merchant of the city. He was again in raptures, and bent on the exchange. The merchant began to deliver inventories of his property, and among the rest, those of the cargoes of five vessels at sea. These last constituted a main part of the clear estate; and Frank never knew the anxiety that follows the possession of such property, till now; he remembered the great storm but a few days before; and that he heard of the wreck of some vessels on the shore. He hesitated, he trembled, he turned to go, but he felt he should be forever unhappy; and he once more declared himself dissatisfied; and that as yet he had not found one whose situation was better than his own.

Then a dashing young fellow who owned the largest, richest, and most elegant farm in all Anandale, presented himself, and Frank was sure of being suited. He had often envied Jehu's fine horses and curricle, and thought to be a farmer after that sort would be worth living for. But when the young buck came to deliver up the title deed, a bond and mortgage, with interest unpaid, for half a dozen years, was enclosed in it; enough to swallow two thirds of the estate, and horses and curricle in the bargain—Frank drew back.—"No, no," said he, "the Dairy is clear of debt, and don't slip through my fingers this way."

Thus it turned out with some hundreds more who were presented as candidates for a change of situation with Frank. Though these were taken promiscuously from among the rich and poor—farmers, merchants, mechanics, professional men, &c. Some were incumbered with debts; others with diseases that belonged to their necessary mode of life; Some had one trouble, some another difficulty, and Frank in the end was thoroughly convinced he would never be able to better his condition on the whole by an exchange; and expressed to his kind guide his perfect satisfaction with his own condition.

"Take then home with you," said Fortune, "this truth—none are perfectly happy in this world; few comparatively so.—In every situation there are difficulties to be encountered; things unpleasant to be endured; and he is the happiest man, who determines to be contented with what he has, instead of troubling his head about what he has not. You can see but the outside of others; you know nothing of the secret troubles which perplex every bosom. Try to be happy, and you will be as happy as your neighbors."

Frank waked from his sleep just as fortune had finished this speech; and has ever since been a changed man. There is not at this day a more merry fellow in all Anandale.

Trenton Emporium.

THE GAMBLER—A FACT.

I saw him, near the midnight hour, bloated and emaciated, staggering to his wretched cabin, assisted by the amiable companion of his fallen fortunes. The height of human anguish was depicted in her countenance, and her trembling limbs but feebly supported the object of her early attachment. Her plighted vows still remained sacred, notwithstanding the unworthiness of him who had received them.

How different was once his aspect in life. A professor of the religion of Jesus, he appeared to live up to his high calling. Respected because he was virtuous, he enjoyed the esteem of all. His advice was sought with avidity, and followed with scrupulous exactness. His home, the abode of contentment, was honored with the presence of the pious and the good. Plenty covered his board, and peace sat on every countenance. The companion of his bosom smiled with joy, as she presided over the feast prepared for the pious stranger—and her heart beat with gratitude to God, for the many blessings with which she was surrounded. Their lovely children, the subjects of their pious parents' cares and prayers, appeared to be growing up in righteousness. The husband and the father was cited as an example worthy of imitation; honest, industrious and frugal, he seemed to be far removed from the vices of the times—temperate and abstemious, he was thought to be secure from the temptations of the world.

Alas! how changed!—How sad the reverse. He wanted firmness to resist some of the smaller, but not less insidious evils of the world. For pastime only, and at the solicitation of his thoughtless children, an insignificant game was introduced in his house; and, but for the consequences, might have been harmless. In process of time, however, others followed of greater magnitude; and, at length, the once watchful Christian, having had his heart vitiated by degrees, consented to the introduction of games that disgrace civilized society.

It is unnecessary to detail all the painful particulars of his progress in vice; suffice it to say, that his downfal was complete. The Christian, the husband and the father became *a professed Gambler*. Intemperance followed. Ruin and devastation kept pace with his retrograde from virtue; until nothing was left, save a ruined reputation, an agonized wife, and disconsolate children. Shunned by society, and upbraided by the companions of his wickedness, his existence is already miserable; the fearful precursor of a more miserable eternity.

One faithful companion still cleaves to him. Neither adversity nor disgrace can sever the tender cord which binds her to him. She, whom he has reduced to poverty and wretchedness, still feebly supports him in her arms; still ministers to his wants, and endeavors to reclaim him from the destroyers of his happiness. She upbraids him not, except with her involuntary sighs and tears which will sometimes burst forth. Surely, she, who is innocent of his errors, will yet enjoy a rest from her afflictions. Surely the protector of the unfortunate will receive her in his bosom, when her earthly trials are ended.

S. Intel.

EDUCATION.

The evil effects of a bad system of family government are pointedly illustrated in the following extract from a juvenile tale.

"James had been to school, however, but a few weeks before he had many powerful rivals; among whom was a boy somewhat older than himself, who with a disposition naturally good, discovered even at this early age the effects of bad management. For his parents were regular in one thing only, and that was a never failing opposition; what one condemned the other as certainly commended; if the fater reproved, the mother was sure to caress, and the tears that the mother's rebuke occasioned, were commonly dried by some token of particular favor from the father. So that the child was never sure that he had done wrong, and his sorrow for a fault lasted no longer than the pain of the whipping, or the smart of the angry slap; the severity of which were usually proportioned to the degree of the parent's petulance, rather than to the extent of poor Stephen's transgression.—Young as he was, he had learned that many things might be done on a good humored day, which it would be rash to attempt at other times, and it was painful to see the little fellow watch the turns of countenance to discover, not so much whether the thing might be done, as whether it might be done openly; for having no rule of right or wrong, but the humor of his parents, when that did not agree with his wishes he sought for secret opportunities of gratifying them. Thus a habit of deceiving was formed, which betrayed him continually into little arts and tricks, even at school, where he had nothing to fear from pettish humor or ill governed temper."

COMPLETE EDUCATION.

A "complete education," is a phrase often used without regard to the proper extent of its signification. If the various textures and organs of the body, and the general faculties of the mind of any fortunate individual, have been educated in early life by suitable exercises; and if in consequence of this rare cultivation, he has attained that enviable state in which all his faculties, material and mental, are at once well-formed, sound, vigorous and adroit; and if his moral nature has been equally well nurtured and disciplined; then, and then only, we see a man whose education may justly be called complete. Such an individual is prepared to enter on any pursuit which duty or necessity may prescribe, and with every assurance of success which human wisdom can provide or secure.

It should be the aim of every school in which education is completed, to place every pupil in this situation, by the time he leaves his instructers; and every preceding seminary should be conducive to the same end,—so far as the different circumstances and destination of individuals may require or permit.

Am. Jour. of Education, No. 2.

PHYSICAL EDUCATION.

The physical education of the infant may begin, and should begin, from his birth; but his mind should not be too early brought under the formalities and restraints of direct discipline and instruction. By using his locomotive powers and his senses, he may, however, very soon begin to acquire a knowledge of the material world, and thus improve the instruments with which he is to advance in science and practical information, so long as his active powers continue.

But all this is very different from setting a child on his stool in solitude and silence, when three or four years old, to get his book lesson. Better would it be to burn his stool and book, than to do this. Cheerfulness and gayety are the birthright of innocence; and who on earth has a right to sever, what has been united in heaven? The first ten years of existence can in no way be better spent, than in laying a deep and broad foundation for good health and spirits, for the rest of life.

This secured, there will always be time enough left to educate the mind, which is now to be aided and sustained through its whole career, by a sound foundation of muscles, brain and nerves. It is, however, by no means necessary that, with healthy children, ten entire years should be devoted to the body. The three inseparable branches of instruction should go on in equal and harmonious progression. Let the body and the mind interchange their labors, and they mutually support and advance each other; neither being pushed beyond slight and temporary fatigue; for a degree of fatigue which a good night's sleep will not remove, is proof that the effort has been carried too far.

No one can study with devotion and profit beyond a certain portion of the twenty-four hours,—let the residue be given to the gymnasium. This is precisely the resource which is wanted in numberless institutions, to occupy and fill up those vacant and dangerous hours, which are robbing so many of our young men of their physical and moral soundness, and retarding their progress in every laudible pursuit. *Ibid.*

VARIETIES.

MR. ROGER WILLIAMS.

Mr Roger Williams, (pastor of the church at Salem,) but expelled on account of the Antinomian disputes, justly claims the honor of having been the first Legislator in the world in its latter ages, who effectually provided for, and established a free, full, and absolute liberty of conscience. This was the chief cause that united the inhabitants of Rhode Island and those of Providence, and made them one people, and one colony. The foundation principle on which this colony was first settled was, that "every man who submits peaceably to the civil authority, may peaceably worship God according to the dictates of his own conscience without molestation." When the colony was applied to in 1656 by the four united colonies "to join them in taking effectual methods to suppress the Quakers, and prevent their pernicious doctrines being propagated in the country;" the assembly returned for answer, we shall stricly adhere to the foundation principle on which this colony was first settled. *Gordon.*

JERUSALEM.

Like many other cities of the east, the distant view of Jerusalem is inexpressibly beautiful; but the distant view is all. On entering at the Damascus gate, meanness, and filth and misery, not exceeded if equalled, by any thing which I had before seen, soon told the tale of degradation. *How is the fine gold become dim?*

Thus I went onward, pitying every thing and every body that I saw—till, turning off to the right, and having passed up what is called the "Via Dolorosa," from its being the supposed path of our Lord when he bore his cross on the way to his crucifixion, we, at length, alighted at the Greek convent of Mar Michael.

During the first few hours after our arrival in the holy city, there was little to stir up the heart to a lively feeling, that this is really that venerable and beloved place, renowned above all others in scripture. Hunger, fatigue, and the cheerlessness of an eight hours' ride over a peculiarly desolate tract of country, with no other refreshment than a small jar of boiled rice and some bread, would have been agreeably relieved by the welcome of pleasant countenances, sufficient food, and a warm room; but our apartments, which had not been occupied for six months, were floored and vaulted with stone—fireplaces are unknown in this land—our provisions were all to seek; and, at this late hour of the day, scarcely to be found—Hadjee Demetrius, the servant of the convent, in a sort of broken Turco-Grecian dialect, proffered his tedious and awkward services—the baggage was to be looked after—the mercenary and clamorous guides were to be (not satisfied; that was an impossibility; but) settled with and dismissed—and, lastly, as if to diffuse a perfect sadness over our arrival, the storm, which had threatened and slightly touched us during the latter part of our stage, now began to fall in torrents, similar to those which had buffeted us on the preceding evening near Sangyl. Every thing combined to inspire a feeling of melancholy—congenial enough to those emotions with which the actual civil and religious condition of Jerusalem deserves now to be contemplated; but, in no degree harmonizing with those sublimer and more glorious thoughts, which the very name of this city generally awakens in the bosom of the Christian.

Jowett's Researches in Syria.

ROMAN CATHOLIC MISSION IN SYRIA.

Although it is somewhat an anticipation of remarks subsequently made in various parts of the holy land, I cannot forbear noticing, in this place, the surprising decay of missionary spirit and learning in these establishments.

I met with one of the Latin friars, who has resided between twenty and thirty years in these countries, and yet knows only sufficient of Arabic to converse on common topics, but can neither read nor write the language; and this, more or less, is the actual state of nearly all.

But that which is to be noticed with the greatest concern, is the spirit of worldliness, and even of infidelity, manifested by some of them.

How many temptations to sloth, trifling, and sin, does this monastic system furnish! In the performance of their multiplied rights, it is to be feared, the mind can enjoy very little pure and heavenly delight; from the genial influence of friendly and social prayer they are in a manner debarred; for every thing must be done by rule and form, and according to book; the office of preaching not being practised by them, or at the most very rarely, they are deprived of that powerful impulse to cultivate habits of furnishing and improving their minds, and of cherishing and pouring forth their best affections towards all around them. On those festivals which lead them more peculiarly into contact with the Frank residents of the principal towns, an easy convivial temper is found to be a greater recommendation, than spirituality of mind and conversation. The holy rest of the Sabbath is, moreover, universally profaned to purposes of visiting, and amusements of every description. If to all this it be added, that the spirit of infidelity, in its gradual course from the west and south of Europe into the Levant, finds not much purity of manners to discountenance, or power of learning to refute it, we shall have a tolerably complete picture of the melancholy condition of this region.

The decay of the Romish missions is certainly opening the way for the labors of Protestant Christians; but how loudly does it teach the members of all our rising institutions to fear, lest they, in their turn, should become secular, corrupt, and inefficient! It is, indeed, a solemn call upon us, to look well to our motives and our measures. *Ibid.*

CHURCH-OF-ENGLAND MAN.

The Church-of-England man is a sectarist, partly Papist, partly Protestant. He is a Protestant, because he asserts the sufficiency of the Scriptures. He is a Papist, because he, in the same breath, requires assent to certain additions to those Scriptures. He is a Protestant, because he has separated from the Church of Rome upon the plea of the right of private judgment. He is a Papist, because he refuses the same liberty of separation to his brethren. He is a Protestant, because he maintains the unrighteousness of persecution, when he is himself the sufferer. He is Papist, because, when opportunity offers, he has always shown himself a persecutor in his turn. The Church-of-England clergyman also is a Papist, because in his Liturgy is found the Athanasian Creed. He is a Protestant, because, though enjoined by temporal and spiritual authority to recite it monthly, he hardly ever reads it. He is a Papist, because he subscribes the Thirty-nine Articles; and he is a Protestant, because he does not believe them. *Jebb's Works,*

A Freethinker said once to R. Gabiha, "Ye fools, who believe in a resurrection!—See ye not that the living die? How then can ye believe that the dead shall live?" "Silly man!" replied Gabiha, "thou believest in creation—well, then, if what never before existed, exists, why may not that which once existed, exist again?"

Luden, the eminent professor of History at Jena, was accustomed to say, If I know any thing of the spirit of history, or if I have learned to judge of political institutions and political conduct, it is to Sir William Temple that I owe it all.

RELIGIOUS TRACTS.

THE following Tracts have been published by the AMERICAN UNITARIAN ASSOCIATION, and may be obtained wholesale and retail at the Depository, No. 81, Washington street.

The Faith once delivered to the Saints, 3 cents

One Hundred Scriptural Arguments for the Unitarian Faith, 2 cents.

Discourse on Human Depravity, by Edmund Q. Sewall, 7 cents.

In addition so the Tracts of the American Unitarian Association, the following doctrinal tracts may be obtained at No. 81, Washington street.

The Messiah Exalted.

Unitarian's Answer.

Consideration of objections to Unitarian Christianity.

Dr Channing's Sermon, at the Ordination of Rev. Mr Sparks.

Rev. Henry Ware's Letter to McLeod.

Wright's Essay on the Doctrine of the Two Natures of Christ.

Also an Essay on the same subject from the Unitarian Miscellany.

Dr Watt's Testimonies in Favor of Christian Candor and Free Inquiry.

Mr Flint's Discourse on the Trinity. jan. 28.

FAMILY PRAYERS.

A WORK entitled "Prayers for the use of Families, with forms for particular occasions, and for individuals."

The valuable article, entitled "Hints on Prayer," which appeared in the Christian Register of Jan 28th, and is concluded in the paper of this day—will constitute an Appendix to this work.

—ALSO—

Just published, "Daily Devotions, for a Family, with occasional Prayers, by Edmund Q. Sewall, Minister of the 2d Congregational Church at Amherst, N. H.

We make the following extract from a notice of these publications, which lately appeared in the Christian Register.

"One of these is published anonymously, and although we have heard, we do not know that we are authorized to state, the name of the author.—The other is by the Rev Mr Sewall, of Amherst, N. H. The characteristics of the two works are in many respects different, but we regard each as a highly valuable and acceptable gifts to the public. We earnestly recommend to the heads of families who need such helps, that they acquaint themselves with these works, not doubting that in one of them each may find that tone of sentiment and feeling, and style of devotional diction, which shall satisfy his wants and his taste." Feb. 4.

OCCASIONAL SERMONS.

THE following occasional sermons may be had at the office of the Christian Register.

Rev. H. Ware's, at the dedication, at Northampton.

Rev. Mr Brazer's, before the Society for Promoting Christian Education in Harvard University.

Rev. Mr Lamson's, on the Adaptation of Christianity.

Rev. Mr Greenwood's, at the late anniversary of the Boston Female Asylum.

Dr Thayer's, at the Installation of Rev. W. Bailey, at Greenfield.

Rev. Henry Ware's, at the ordination of Rev. W. Furness, at Philadelphia.

SPARKS' THEOLOGICAL TRACTS.

ALL the past Nos. of this work may be obtained at the Office of the Christian Register. The 12th No. which will complete the work, is now in press, and will be published in a few weeks.

PRAYERS FOR CHILDREN.

AT 81 Washington street may be had, "Prayers for Children," by a teacher, for the use of Sabbath Schools." jan. 28.

WARE'S DISCOURSES.

FOR Sale at 81 Washington street, "Discourses, on the Offices and Character of Jesus Christ, by Henry Ware, jr." jan. 28.

☞ ALL Communications relative to the *business concerns* of this paper, are to be addressed to DAVID REED, 81, Washington-street.

ALL Communications relating to the *editorial department*, are to be addressed to the *Editor of the Christian Register*. care of Mr DAVID REED.

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